THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

Do not trust hearsay! Do not be contented with the testimonies of others, with merely theoretical knowledge! Be experimental, and judge for yourselves! "Taste and see!"—J. H. JOWETT, M.A.

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THE LATTER-DAY SAINTS AND THE WORLD.

THE WORLD:—We understand, Latter-day Saints, that you are delighted when an opportunity presents itself that enables you to explain to the world the faith which you believe in?

Latter-day Saints:—That is true. We are always ready to give, to every one that asks of us, a reason for the hope that is within us; for, like the Apostle Paul, "we are not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

The World:—You testify most positively that you know that Joseph Smith was a Prophet of God; that the Church of which you are members was established by Divine Revelation. You claim that it is the only true Church on the earth, and the only Church which teaches the Gospel of Jesus Christ in its fulness?

Latter-day Saints:—That is our position exactly. We testify that God the Father and Jesus Christ His Son appeared to the boy, Joseph Smith, in the year 1820. We further testify that the angel which John the Revelator predicted would "fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment has come: and worship him that made heaven, and earth, and the sea, and the fountains of waters;" (Revelation 14: 6-7) came to Joseph Smith, and that Joseph Smith was

a Prophet of God. We claim that the Church of Jesus Christ of Latter-day Saints is, indeed, the true Church of Christ; that it was established and named by Him; that it has the same officers, holding the same Divine Authority, as the primitive Church, namely, "Apostles, Prophets, Evangelists, Pastors, Teachers, etc." (Eph. 4: 11.) We profess to be teaching the very same Gospel that was taught by Christ and His Apostles. We contend that there is but one true Gospel. Jesus said, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." (Matt. 7: 14.) Paul taught: "There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism." (Eph. 4: 4, 5.) He further said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.)

The World:—Well, we have decided to follow the admonition of the Apostle Paul—"Prove all things; hold fast that which is good" (I. Thes. 5: 21)—and, if you have no objection, we would like to put you on trial and judge you, according to the law and the testimony, that we may learn whether the doctrines which you teach are of God or whether you speak of yourselves.

Latter-day Saints:—We are quite willing to be put on trial, and to be judged as you have proposed, according to the law and the testimony; for, as the Prophet Isaiah said, if we speak not according to the law and the testimony there is no light in us. (Isaiah 8: 20.) We have many witnesses who are ready and willing to testify in our behalf. They are men whose testimony cannot be questioned. They are not men who have followed cunningly devised fables, but who were eye-witnesses of the things of which they will testify. If it please the court, we are ready; let the trial begin.

The World:—The first offence with which you are charged is that of teaching that the Godhead is composed of three separate and physically distinct Persons. This, as you must know, is contrary to the teaching of all the churches, especially the Church of England. That church teaches that the Godhead is composed of three Persons, namely, Father, Son, and Holy Ghost, and that these three are one in substance, equal in power and glory. Here is an extract from the Book of Common Prayer: "And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons: nor dividing the substance. For there is one Person of the Father, another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. * * * The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal. * * * So the Father is God, the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God." (Book of Common Prayer, pp. 21, 22.)

Latter-day Saints:—We are aware that that is the teaching of the Church of England, but it is not the teaching of Christ or of His disciples. We have a witness named John who was intimately acquainted with the Son of God, whom we consider a most competent authority to speak on this matter. He is ready to be examined.

The World: We will be pleased to hear his testimony.

TESTIMONY OF JOHN.

The World:—What is your name?

John:—My name is John, sometimes called the Baptist.

The World:—We understand that you are a disciple of the Lord Jesus Christ?

John:—I am.

The World:—Were you personally acquainted with the Messiah?

John:—I was. I am His cousin. I was associated with Him during His ministry.

The World:—Is it true that you were sent before His face to prepare His way?

John:—It is. The Lord sent an angel to my father, as he prayed in the temple in Jerusalem, who promised him a son who would go before the face of the Lord and make His paths straight. I am that son.

The World:—Were you called of God to do that work?

John:—I was. When the angel appeared to my father, he said unto him, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. * * * And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." I also cite to you the testimony of John as recorded in his Gospel, which reads as follows: "There was a man sent from God whose name was John." (John 1: 6.)

The World:—Have you ever heard the voice of God?

John:—I have, on several occasions.

The World:—Mention one of them.

John:—He spoke to me when I did not know that Jesus, my cousin, was His Only Begotten Son. He said to me, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." (John 1: 33, 34.)

The World:—Your mission was to preach repentance and water baptism?

John:—It was. I preached in the wilderness of Judæa, saying unto the people, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3: 1, 2.)

The World:—Were you able to bring many people unto repentance?

John:—Yes, a great many. Mark has made the following record concerning my missionary labors: "And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." (Mark 1: 5.)

The World:—It is reported that while you were baptizing in the river Jordan on one occasion, Christ came and requested you to baptize Him. Is that correct?

John:—It is.

The World:—What did you say to Him?

John:—I said, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3: 14.)

The World:—What answer did Jesus make?

John:—He said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Mark 3: 15)

The World:—So you baptized the Christ.

John:—I did.

The World:—What took place at His baptism?

John:—That which is recorded in Matthew 3: 16-17: "Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

The World:—Then, John, according to your testimony, the three Personages who constitute the Godhead are not one in substance, but are separate and distinct?

John:—They are certainly separate and distinct Personages. When Jesus came up out of the water, after His baptism, and while He stood on the bank of the river, the Spirit of God descended like a dove and lighted upon Him, and at the same time the voice of the Father was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." These things I both saw and heard: I saw Jesus on the bank of the river; I saw the Spirit of God descend from heaven like a dove and rest upon Christ; I heard the voice of God out of heaven bear testimony that Jesus was His beloved Son.

The World (to the Latter-day Saints):—The testimony of the witness John is certainly very clear and convincing. Have you any other witnesses to prove that the Godhead consists of three separate Persons?

Latter-day Saints:—We have several. Here is the Apostle Peter.

The World:—We will listen to his testimony.

PETER'S EVIDENCE.

The World.—Your name is Simon Peter?

Peter:—It is.

The World:—You are also one of Christ's disciples?

Peter:—I am one of His apostles.

The World:—Prior to your call to the ministry what was your occupation?

Peter:—I was a fisherman.

The World:—How did you receive your call to the ministry?

Peter:—I was called by Christ Himself.

The World:—Is there a record of your ordination?

Peter:—There is. You will find it recorded in the Gospel according to Saint Mark, as follows: "And he ordained twelve, that they should be with him, and that he might send them forth to preach." (Mark 3: 14). I am one of the Twelve.

The World:—Do you believe that God the Father, Jesus Christ His Son, and the Holy Ghost are three Persons in one substance?

Peter:—I do not.

The World:—Can you furnish evidence that they are separate Personages?

Peter:—I can.

The World:—We will listen to your evidence.

Peter:—On one occasion Jesus took James and John and me up into a high mountain apart by ourselves, and there He was transfigured before us. His face shone as the sun and His raiment became as white as snow. We beheld two heavenly messengers come to Jesus and talk with Him. They were Moses and Elias. They spoke to Him of His death which He should accomplish at Jerusalem. We were very much astonished at the things which we saw, and as soon as Moses and Elias had departed I went to Jesus and said to Him, "Master, it is good for us to be here: let us make three tabernacles: one for thee, and one for Moses, and one for Elias." (Luke 9: 33.) While I was speaking a cloud came and overshadowed us, and there came a voice out of the cloud, saying, "This is my beloved Son: hear him." (Luke 9: 34, 35.)

The World:—Was there a record made of what took place on the occasion of which you speak?

Peter:—There was. It is recorded in the Gospels of Matthew, Mark and Luke. (Matthew 17; Mark 9; Luke 9.) I also made a record of it in my second general epistle, as follows: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (II. Peter 1: 17, 18.) Jesus, in speaking to us on one occasion, said: "I came forth from the Father, and am come into the world: again, I leave the world, and go the Father." (John 16: 28.) Now, surely you would not have me interpret Jesus' saying as meaning that He had come from Himself and was going to return to Himself? I was with the Savior during that awful night in the Garden of Gethsemane when in the anguish of His soul He prayed, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14: 36.) I did not understand Jesus on that occasion to be praying to Himself.

The World:—The witness is excused.

The Latter-day Saints:—Here are James and John, who will corroborate the testimony of Peter.

The World:—James, you have heard the testimony of the Apostle Peter, what have you to say concerning it?

James:—I corroborate it in every particular. I was also on the mount and heard the voice of God bearing testimony that Jesus was His Only Begotten Son.

The World:—The witness is excused.

The World:—John, you have listened to the testimony of your fellow-apostle, what have you to say concerning it?

John:—It gives me pleasure to corroborate it. He has spoken the truth, and nothing but the truth. I likewise heard the voice of the Father, saying, "This is my beloved Son, hear ye him."

The World:—That is all. (To the Latter-day Saints):—Have you any more witnesses?

The Latter-day Saints:—We have one more, a man who laid down his life for the truth's sake; his name is Stephen.

STEPHEN'S TESTIMONY.

The World:—What is your name?

Stephen:—My name is Stephen.

The World:—What position did you hold in the Christian Church?

Stephen:—I was one of the seven men who were set apart by the apostles to look after the temporal needs of the widows in the church. (Acts 6.)

The World:—You also proclaimed publicly the Gospel, and bore testimony to the divinity of Jesus?

Stephen:—I did.

The World:—How was your testimony received by the people?

Stephen:—They denounced me as a blasphemer. On one occasion when I was preaching to them they gnashed on me with their teeth. (Acts 7: 54)

The World:—What happened at that time?

Stephen:—The Lord filled me with the Holy Ghost and opened the heavens to me.

The World:—What did you behold when the heavens were opened?

Stephen:—I beheld God, and Jesus standing on the right hand of God. (Acts 7: 55.)

The World:—You say that you saw God, and Jesus standing on His right hand. Then, God and Jesus must be two separate Beings?

Stephen:—Certainly. Jesus was not standing at His own right hand.

The World:—You bore testimony to what you saw?

Stephen:—I did.

The World:—How did the people receive your testimony?

Stephen:—It cost me my life. They stoned me to death. (Acts 7: 59, 60.)

The World:—That is all.

Latter-day Saints:—It is not necessary to call any more witnesses. We have proved, most conclusively, that God the Father, Jesus Christ the Son, and the Holy Ghost are three separate and distinct Personages. John proved that, when he testified that he saw Jesus standing on the bank of the Jordan; then he beheld the Spirit of God descend from heaven like a dove and rest upon the Messiah, and at the same time he heard the voice of God testify that Jesus was His Only Begotten Son. Peter testified that when James and John and himself were on the mount with Jesus they heard the voice of God testify that Jesus was His Beloved Son. James and John corroborated his testimony. Stephen testified that he, being filled with the Holy Ghost, had the heavens opened to him, and he saw God, and Jesus standing at the right hand of His Father.

The World:—The evidence which you have produced is, indeed, incontrovertible. It is, to be sure, contrary to the teachings which we have received in the churches and from our fathers. But we now call to mind the words of the Prophet Jeremiah, "O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jeremiah 16: 19)—WILLIAM A. MORTON.

[TO BE CONTINUED]

A CHEERFUL HOME.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our paths, full of freshness, fragrance, and beauty, do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetness, with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world. It will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons, who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings, which have made their own early lives so wretched and distorted.

"Cheerfulness is the rubber tire on life's vehicle. It breaks the jolt whenever prudence and industry have been unable to remove the stones from the road."

We cannot, of course, all be handsome,
And it's hard for us all to be good;
We are sure now and then to be lonesome,
And we don't always do as we should.
To be patient is not always easy,
To be cheerful is much harder still,
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although we feel worried and blue;
If you smile at the world and look cheerful,
The world will soon smile back at you.
So try to brace up and look pleasant,
No matter how low you are down;
Good humor is always contagious,
And you banish your friends when you frown.

Supplied the Necessary Information.—A teacher was instructing a class of infants in the Christian Sunday school, and was letting the children finish her sentences, to make sure they understood. "The idol had eyes," she said, "but it couldn't——"

"See," cried the children.

"It had ears, but it couldn't——"

"Hear," said the class.

"It had lips, but it couldn't——"

"Speak," said the children.

"It had a nose, but it couldn't——"

"Wipe it!" shouted the little ones.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 22 1906.

EDITORIAL

STRANGE BUT TRUE.

To the world in general the testimonies of the Latter-day Saints sound very strange, indeed. A short time ago a lady, in the course of a short conversation with one of the missionaries, said: "It sounds very strange to me to hear you say that the Church of Jesus Christ of Latter-day Saints is the only true Church on the earth. You also testify that the angel which John saw in vision coming to the earth with the everlasting Gospel, came to Joseph Smith. It seems strange to me that the angel should come to Joseph Smith, and not to other people as well."

These things should not appear strange to any one who is at all familiar with the dealings of the Lord with His children in every dispensation of the world. For example: the Lord gave a revelation to Noah, in which He revealed to the prophet His intention of destroying the world by a flood, if the people did not repent of and forsake their iniquities. There is no record of the Lord having revealed this to any one, save His servant Noah. That faithful man, in obedience to the commandment of the Lord, went forth among the people and declared unto them the message which the Almighty had given him to deliver. How strange his testimony sounded in their ears! How they must have mocked him and made light of his warning message! He was unable to find one soul, outside of his own family, to give the least credence to the testimony which he bore from day to day. His words seemed to them as idle tales. No doubt, people in the days of Noah said to the prophet, "It seems very strange to us to hear you testify that you and your family—eight souls in all—are the only ones who are right in the sight of God. Can it be that the whole world is in error and that you and yours alone are in the right path? How absurd of you to make such an assertion!" But future events proved that of all the people who dwelt in the land at that time only Noah and his family were right in the sight of the Lord. Noah's testimony, that had appeared so absurd to the people for many years, turned out to be a veritable fact, a stern reality, a condemnation to all those who rejected it. It was strange, but true.

Now, the testimony of Joseph Smith is not one whit more strange than was the testimony of Noah. Noah testified that the Lord had given him a revelation in which He called him to go forth and cry repentance to the people of his generation. Joseph Smith claims to have received a similar commission, and future events will prove that "as it was in the days of Noah, so shall it be in the days of the Son of Man—" the testimony of Joseph Smith will be confirmed. It is strange, but true.

It was the same with Joseph, the son of Jacob: the Lord revealed to him that he would in the course of time become a great and mighty man, a ruler among his people. How was his testimony received, even by the members of his own family? It was ridiculed; his brothers made mock of him; when they saw him coming they pointed their fingers at him and said: "Behold, the dreamer cometh!" Even his father was slow to believe him when he testified of the things which the Lord had revealed to him in a dream. "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" asked the patriarch of his son, in an incredulous tone. It was such a strange thing that he could not believe it. But the day came when the Lord vindicated the truth of the boy's testimony, and exalted him far above those who had mocked him, so that they came and bowed down before him and begged forgiveness of him. His testimony was strange, but it was true. Is it necessary for us to remind people that history often repeats itself?

The Lord sent an angel to Cornelius to tell him what he ought to do to be saved. Why He did not send angels to many other people as well as to Cornelius we are unable to say. The Lord knows His own business, and seeks not the counsel of any man. His ways are not as man's ways, neither are His thoughts as man's thoughts. No doubt the testimony of Cornelius was as strange to the people in his day as is the testimony of Joseph Smith to the people of the present day. It was strange, but true. Fools mock in their ignorance while the meek and humble rejoice in the knowledge which they have received from the Lord concerning the great and marvellous work which He has set up in the earth in these latter times—a marvellous work and a wonder, truly.

W. A. M.

The English Hymnal.—The controversy which has arisen concerning the recently-published "English Hymnal" is still very keen. Bishop after bishop has condemned the collection, and their condemnation has been seconded by such bodies as the Church Association. One note of the book is in its modernity, including as it does hymns by writers like Mr. G. K. Chesterton, Mr. Rudyard Kipling, and Mr. A. C. Benson. This, however, was not such a disagreeable feature of the book as the fact that it contained hymns addressed to the Virgin Mary and Saints, and it is this that has led the Bishop of Bristol to prohibit it in his diocese. The Archbishop of Canterbury says that he cannot view without grave apprehension the introduction of such a hymnal into the churches. In this instance the danger lies specially in certain of the hymns relating to the Holy Communion, to the faithful departed, and (most markedly) to the hymns for use on saints' days.—*Christian Age.*

A TOPICAL TALK.

SILAS K. HOCKING, in an address delivered recently at the Claremont Central Mission, London, said: I can't help feeling that we sometimes get more sermons than we can digest. A straight talk from the heart, though it may be less ornate, lacking literary polish and finish, may really be better than a cut and dried sermon. I don't know whether you are of that opinion or not, but when I go to church or chapel and a minister preaches a sermon that doesn't impress me, I wish he would take his coat off—metaphorically, of course—and talk to us so that we can understand. I was very much interested in church the other day listening to the first lesson which was read. A young king had a dream. The Lord appeared to him and asked him what he would like. At that time the king was filled with enthusiasm for all that was noble and good and true, and he did not ask for the things that one would have supposed he would have asked for—things that ordinary human nature would dictate. He did not ask for wealth; he did not ask for power; he did not ask for long life. He asked that there might be given to him an understanding heart. That is, he wanted wisdom of the best kind.

I wonder if this question were put to people generally what answer would they give. Suppose I put the question to you now—"What do you desire? Whatever you would like to have, that you shall have." What would the answer be? I cannot help thinking most of us would say, "Give me some money, and a fair amount of it." Well, supposing I was able to do it, would you be satisfied? I might say to a man, "How much shall I give you?" He might say, "Oh, give me £5 a week." "All right, you shall have it." Five minutes later he would be saying, "I was a dreadful fool not to have asked for £10 instead of £5." A second man might say, "I should like £500 a year." "All right, you shall have it." Before he had got to the door he would wish he had asked for a thousand. Money never satisfies people, somehow. "Oh," you say, "If I had £500 assured me every year of my life I should not have to work any more." Would that be a good thing? I go up and down the country a good deal, and I find the happiest people are those who have something to do, and the most miserable are those who have nothing to do. Certain kinds of work are drudgery and unpleasant, but almost any kind of work is better than none at all. People retire from business at the age of sixty-five or seventy, when they have made enough to live upon. "Now I'll have a good time," they say. It generally happens that in a year or so they are in their graves. Why? Because they have nothing to do. I met a man at Sheringham, where I was spending my holiday, and he said, "You know, I retired from business too soon, and now I have nothing to do, and I wish I had." He goes from place to place—Nice, Cannes, somewhere on the Continent, from hotel to hotel, and from what he told me he is about as unhappy as a man can be.

You say you would like to live in a better house? That is a natural desire. I wish from my heart that the working classes and the poorer classes could live in better houses. Look at the way in which people in London have to live—one room serving as drawing-room, dining-room, study, bedroom,

kitchen, scullery, and wash-house! I have been in places in London where two families live in one room. That is wrong, and it ought not to be. The social system that allows it in this Christian England of ours has something wrong with it. There is no doubt whatever that the social system as it exists is altogether out of harmony with the spirit of the New Testament. It is no part of the divine order that one woman should spend £100 on a frock, and another woman not have clothes enough to protect her from the cold. It is no part of the divine purpose that one man should be clothed in scarlet and fine linen and fare sumptuously every day, and another man should not have enough to eat. Not long ago I read in the newspaper about a freak dinner given by some millionaires at the Gaiety Restaurant. There were not more than twenty people present, but that dinner cost thousands of pounds. In the same newspaper I read of a poor fellow who earned a small sum by addressing envelopes at so much a thousand, and who died at his desk. When the inquest was held it was discovered that he had died because he had not had enough to eat—in other words, he died of starvation. It is not in harmony with the divine purpose that in one street a freak dinner should cost thousands of pounds and in another street a poor fellow should be starved. "The earth is the Lord's," says the Bible. Modern opinion would say, "The earth is the landlord's." Well, we want to get back the earth for the Lord, so that there shall be decent homes for the people to live in. Some people turn decent homes into mere sties, it is true; but a nice home to live in is an incentive to cleanliness, aye, and to godliness. Haven't you ever felt the difference between wearing a shabby suit of clothes and a new suit of clothes? Dress a man in a frock coat and a tall hat, and as he walks down the street he feels he looks like a gentleman, and that therefore he ought to act like a gentleman. After all there was a good deal in old Carlyle's "Sartor Resartus." And as there is a philosophy of clothes so there is a philosophy of home. A bright home will help to make a bright man. A dull and sordid home will dull a man's nobler and finer feelings.

Believe me, there is not much joy to be got out of honor, or what people call popularity. I was talking to John Burns the other day, and I don't suppose he's a bit happier now than he was when he was unrecognised. It doesn't make me a bit happy to see my portrait on the bill hoardings all over the country. No, Solomon asked not for fame or riches, but for wisdom. We want to seek the right path and pursue it. We have to get to Jesus Christ, and then we shall know what is right and what is wrong. The path may not be easy. It may mean self-sacrifice, endurance, suffering; but you will have the best of all rewards, the favor and smile of Almighty God, and at last you will receive His "Well done, good and faithful servant; enter thou into the joy of thy Lord."

THE essence of all fine breeding is the gift of conciliation. A man who possesses every other title to our respect, except of courtesy, is in danger of forfeiting them all. A rude manner renders its owner always liable to affront. He is never without dignity who avoids wounding the dignity of others.—BULWER.

ELDER ANDERSON AT HOME.

To my brothers and sisters on the other side of the ocean, Greeting!

I have been home a little over a month now, and have about readjusted myself to my changed environment. Life, it appears to me, is made up of sections; and I am in the process of change from one to another. I had a pleasant journey home. The s.s. *Republic* plowed against headwinds all the way, but we arrived in Boston in good time for Sunday meetings on Boston Common, where I had the privilege of bearing my testimony to the New Englanders. A very pleasant day was spent at Lexington and Concord, scenes of historic interest in American annals; then on to Buffalo and Niagara Falls, and to Chicago. From Chicago I visited Dowie's "Zion City," and held a meeting with our Elders on its streets. The Temple Lot at Independence, Mo., was next visited, and then on westward. On the train we had the company of the famous Carry Nation, the saloon smasher. She is not one of the quiet kind of women. Everybody in the train, as well as on the car, knew that she was on board. I had a very pleasant time at the October conference, attending the meetings in the big Tabernacle and greeting many friends between time. I was sorry that I could not attend more of the missionary reunions, but it was impossible because some of them were held on the same night. With Brother Alpha J. Higgs I attended the Liverpool, Leeds and Grimsby gatherings, where we met many Saints and friends of English memory. At the latter meeting an elderly brother related how the Gospel first came to Bradford and surrounding country, and the interesting times the early Saints and Elders had. I thought they couldn't have been better than what we latter Latter-day Saints have enjoyed in the same place, for I hope I shall never get away from the spirit of last summer's Bradford conference. I am back in my old business of teaching, this time in the Latter-day Saints' University, here in Salt Lake City. I enjoy the work very well, because here we may mingle our religion with all our studies. Success to the STAR, and peace and blessings to all its readers. From your friend and brother,

NEPHI ANDERSON.

"KEEP SWEET AND KEEP MOVIN'."

Hard to be sweet when the throng is dense,
When elbows jostle and shoulders crowd;
Easy to give and to take offence
When the touch is rough and the voice is loud!
"Keep to the right" in the city's throng;
"Divide the road" on the broad highway;
There's one way right when everything's wrong;
"Easy and fair goes far in a day."
"Just keep sweet and keep movin'."

The quick taunt answers the hasty word—
The lifetime chance for a "help" is missed;
The muddiest pool is a fountain stirred,
A kind hand clenched makes an ugly fist.
When the nerves are tense and the mind is vexed,
The spark lies close to the magazine;
Whisper a hope to the soul perplexed—
Banish the fear with a smile serene—
"Just keep sweet and keep movin'."

ROBERT J. BURDETTE.

CONFERENCE AT NORWICH.

THE Norwich semi-annual conference was held Sunday, November 18th, 1906, in the Gordon Hall, Duke Street, Norwich. There were present, President Heber J. Grant, and Elder Charles W. Penrose of the European mission, President Henry A. Grover and seventeen traveling Elders of the Norwich conference.

At the morning session President Grover welcomed all to our conference, stating that while we were few in number he felt sure we would have a time of rejoicing together, and that the Spirit of the Lord would be with us. The general and local authorities of the Church were presented and unanimously sustained, after which the statistical and labor report was read by the clerk.

Elders G. R. Davis and A. S. Shreeve spoke briefly upon the principles of the Gospel.

President Grant spoke of the duties devolving upon the Latter-day Saints and the necessity of their keeping all the commandments of the Lord.

Elder Penrose explained how the Latter-day Saints are sanctified and exalted by obedience to the principles of eternal truth, and made fit to reign and dwell with God throughout all eternity. Also spoke of the glories of the celestial kingdom, and the necessity for the Saints to warn their neighbors.

At the afternoon meeting Elder J. Delbert Bushnell told of the joy he had experienced in his missionary labors, and bore strong testimony to the truthfulness of the Gospel.

Elder Penrose spoke of the atonement of Christ, showing that it brings salvation to all mankind who obey the Gospel. He explained briefly the first principles of the Gospel.

President Grant showed the fallacy of the "belief alone" doctrine, and brought forth many evidences of the truth of "Mormonism."

In the evening the hall was filled to its utmost capacity. Elders Stephen G. Chandler and Parley B. Rees bore testimony to the truthfulness of the great latter-day work.

President Grant spoke on the personality and individuality of God and Jesus Christ, the divinity of the mission of the Prophet Joseph Smith, and the immortality of the soul.

Elder Penrose occupied the remainder of the time. He bore a strong testimony to the truthfulness of the revelations and visions of the Prophet Joseph Smith, and set forth the beauties of the doctrine of salvation for the dead as taught by the Latter-day Saints.

During the afternoon and evening meetings solos were rendered by President Grant, Sister Maggie Rowland, Miss Edith Ninham and Miss Woods, which were very much appreciated. During the day the Holy Spirit was enjoyed in rich abundance, and all went away feeling that it had indeed been a time of rejoicing.

On Monday morning President Grant and Elder Penrose met with the Elders in Priesthood meeting and gave much valuable instruction pertaining to their work.

BEN C. RICH, Clerk of Conference.

FROM THE MISSION FIELD.

Presentations to Elder Joseph W. McMurrin, Jr.—A social was held in the Westgate Hall, Bradford, on Monday, October 22nd, by the Saints and friends of this branch, in honor of Elder Joseph W. McMurrin, Jr., at the close of his mission. He was presented with a silver-mounted baton. On the Tuesday following the choir met and further presented Elder McMurrin with Mendelssohn's Songs Without Words, and Beethoven's Sonatas, handsomely bound in morocco, containing the signatures of the choir, who cherish very pleasant memories of their asssociation with Elder McMurrin.

Releases.—The following missionaries have been honorably released to return home per s.s. *Arabic*, November 23, 1906: James Brown, Archibald S. Richardson, Scottish; James R Glenn, Leeds; Sidney G. Saville, London; Enoch Ludlow, Grimsby; John W. Stubbs, James A. D. Challis, James W. R. Hurst, Walter B. Muir, Manchester; Calvin Roberts, Wilford Day, Bristol; J. Delbert Bushnell, Norwich; Edgar E. Hill, Irish.

Appointments.—Elder David L. Murdoch is appointed to succeed Elder James Brown as President of the Scottish conference; Elder Richard J. Smith to succeed Elder Wilford Day as President of the Bristol conference; Elder Joseph S. Fife to succeed Elder Edgar E. Hill as President of the Irish conference; Elder George F. Beesley to succeed Elder James W. R. Hurst as President of the Manchester conference.

Good News from Turkey.—Elder Reno W. Vance, writing from Constantinople, Turkey, says: "We are pleased to report success in the Book of Mormon work here, for without any serious trouble the books passed the customs and were all stamped by the censor as desired. We were then able to ship them on to Alexandretta, from which place they will be forwarded to mission headquarters by an agent in Alexandretta, to whom we wrote regarding the matter. We thank the Lord for blessing us in this work, in answer to the prayers of all those interested in this special labor. Elder Hintze, who has been so faithful in the translation and publication of the Book of Mormon, is to be congratulated. We feel that it will be of much help in spreading the truth among our friends here in Turkey."

Sociable at Glasgow.—On Friday, November 16th, 1906, a farewell social was tendered President James Brown and Elder Archie S. Richardson of the Scottish conference, in the Gordon Halls, Glasgow. A large company of Saints and friends turned out to show their appreciation of these brethren for their labors amongst them. A very pleasant and agreeable evening was spent in songs, music, etc.; refreshments were also served. Elder David L. Murdoch read an original poem in honor of President Brown's departure from his

native land. He also, on behalf of the Elders laboring in the Scottish conference, presented him with Church Works in one volume, bound in morocco, containing the signature of every Elder who has labored under President Brown. Elder Brown feelingly replied, expressing the pleasure he had found in laboring amongst them for the past two years.

Baptisms.—A baptismal service was held at the West Gate Baths, Newcastle, Sunday morning, November 11th, 1906, when two more converts from Hexham were added to the fold of Christ. Elder Archie L. Stokes officiated. Confirmation services were held in the afternoon at Jarrow, that being the nearest branch to this locality.

A baptismal service was held at Bradford on Saturday, November 17th, 1906, at which the enrollment of the Leeds conference was increased by nine. The ordinance was performed at the Feversham Street School Baths, Elders James R. Glenn and Thomas S. Broadbent officiating. Elder Earl E. Jensen gave some timely instructions to the converts prior to their baptism, and also explained the essentiality of baptism. The converts were confirmed the following Sunday.

Elder J. S. Smith, writing from Derby under date of 15th inst., says: "I take pleasure in informing you of a baptismal service which was held last evening in the Full Street Baths, when four persons were initiated into the Church. Elder J. W. Phillips officiated. Our branch is in a very good condition, and we are very much encouraged."

Elder Thomas O. King reports that on the 11th inst. three persons were added to the Church at Mansfield. The baptismal service was performed by Elders Samuel Webster, Joseph H. Ruff, and Philip Calidine.

Two more baptisms have been performed in the Glasgow branch of the Scottish conference. Elder John N. McQueen officiated.

A baptismal service was held at the Turkish Baths, Doncaster, on Sunday, October 21st, 1906, when three members were added to the Church. Elder William A. Murray performed the ordinance.

Three more souls were added to the Liverpool branch of the Church on Tuesday last. The ceremony was performed at the Cornwallis Street Baths, Elder David R. Tolman officiating. The converts were confirmed immediately after their baptism, and returned home rejoicing in the glorious Gospel which the Lord in His mercy had sent to them.

Information Wanted.—Many years ago there were in the Chelsea branch of the London conference three sisters named Jane and Elizabeth Cox and Mary Ann Dixon. The latter is at present in Salt Lake City. She has not heard from her sisters for many years. After she had emigrated her sister Jane married a man by the name of Baker, and Elizabeth married a man named Richardson. If any of the Saints know of the whereabouts of the two last-named sisters, they will confer a favor by communicating with this office.

THE BRAVEST OF THE BRAVE.

Any man can keep up courage when the way
That lies before him leads through pleasant lands;
Any man can laugh at trouble when each day
Fortune comes to lay new treasures in his hands;
Any man can scoff at care
When around him all is fair,
When the work that he is doing wins the praise of those above,
Any man can gladly wave
Hope's fair banner and be brave
When loud plaudits ring approval, and his life is light with love.

Any man can be a hero when the blare
Of the trumpet and the cheers of comrades thrill;
Any man can have the bravery to dare,
When he sees his colors carried up the hill;
Any man can join the throng,
And hurrahing, march along,
Though a thousand deadly dangers lie upon the way he goes;
Any man can rush ahead
Where the furrowed fields are red,
When his captain calls him forward to strike down his country's foes.

They are few who have the bravery to flaunt
The splendid flag of hope in Trouble's face,
Who can still press on when Failure, grim and gaunt,
Stalks with them sullenly from place to place;
They are few who have the heart
To courageously depart
From the worn ways wherein other men have followed and have led;
They are few who dare to burst
Custom's bonds and be the first,
Who as pioneers are willing to push boldly out ahead.

SELECTED.

DIED.

ALEXANDER.—At Bradford, November 4th, 1906, Louie Alexander, daughter of Henry A. and Mary Ann Wilson Alexander, aged three and a half months.

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